Style of the Holy Quran

(An Analytical Study)

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ABSTRACT

The present article deals the most important criticism of the orientalists about Qur'ān is that Muhammad Borrowed words and ideas from other religious scripture and civilization, Schematic form and multiple accounts in the Qur'ān and the understanding of western scholar about the concept of the uses of Versification and the Preferences in Holy Qur'ãn. The difference between is most prominent Versification or Monger verse, which is every thing in poetry. I have chosen the 06 aspects of the article of AL Kur'ān written by A.T. Welch, which had been published in Encyclopedia of Islam in 1986. In which A.T. Welch has tried her best to create confusion through discussing controversies e.g. The Qur'ãn is a miracle according to its grandeur message and delicacy and sweetness of tones. It has a source of the foundations of many languages and versification as well. The Qur'ãn is such a poetic monument, which does not follow any poetic rule but gives the delight of the greatest poetry.

Key Words: Foreign Vocabulary, Schematic, Multiple, Versification, Monger, Miracle, Language.

1.1 Foreign Vocabulary of the Holy Qur'ān:

In the earlier interpretation of the Qur'ān, every aspect of Islamic literature has been discussed and mediated independently and keenly. There are a large number of sayings of the scholars about the non-Arabic words of the Qur'ān. There are traditions of the interest of Hazrat Ibn e Abbās (RA) and his (RA) students in this regard. (1) The scholars of other religions and the experts of study of languages e.g., Imam Shaf ʿi (RA) (D 205 A.H.) took great interest in it i.e. This Qur'ān is in pure Arabic and his rejection or denial also present of possibility of any non-Arabic vocabulary from foreign languages,(2) but the linguists like Abu Ubaida (D 224 A.H.), began to argue on the point that the vocabulary of other languages were included in the Qur'ān.(3) Al-Tabrī (D 311 A.H.) advised to adopt the balanced ideology after mutual coordination that words of the other language were included in the Qur'ān which were used in Arabic and other languages for communication. Abdul Rehman As-Tha'lb (D 873 A.H.) has described the same thing in his Tafsīr 'Al-Jawāhīr'.(4) According to Al-Jāhīz (D 1905 A.H.), these words in the Qur'ān and Arabic had been derived from ancient Arabic language which had trade and traveling relations with these languages and all these traditions are related with the period of Hazrat Muhammad (PBUH), other authors prefer the religious priorities on their own behalf.(5) Syūttī, (D 911 A.H.) has paid specific attention towards the non-Arabic words in his boo 'Al-Itqān', and he made a separate chapter for the use of Hijāzī and non-Arabic language.(6)

In the book of Syūttī 'Al-Matawaklī', many terminologies have been divided separately, according to which, in the Qur'ān, 3 words from African language, 3 from Persian language, 10 from Roman language, 3 from Hindi language, 16 from Syrian, 17 from Hebrew, 22 from Nabtī, 7 from Qubtī, 1 from Turkish language, 3 from Zanjī and 7 from Barbar are included.(7) The non-Arabic words were the center of great interest of the class of scholars, many books had been written about them. The book of Jawālīqī 'Al-Muʿarab Min Ul-Kalam Al-A'jaʿmĪ Al-Haroof Al-Mua↲jam' is prominent in which Jawālīqī has described 80 words in the Qur'ān which are non-Arabic e.g., Firdūs, Ka'fūr Kanz, Mishkāt, Muqālid, Jibrāeīl etc., in this way, the name of all prophets are non-Arabic.(8) After this, Shahāb-ud-Din Khufājī (D

1096 A.D.) wrote the book with the name "Al-Shafā' Ul-Ghalīl" in which some Qur'ānic non-Arabic words are included.

Renowned scholar Syūttī says that the use of non-Arabic words in the Qur'ān is of three types:(9)

1. Such words which cannot be translated in Arabic language e.g., Istabrāq ,قاربتسا silk ,كلسر Brokīd ,ڈيكورب Zanjīl ,ليجنز Araīk ,كئارا Firdūs ,سودرف etc.
2. The words which origin in Arabic to 70% but the basic reasons of different accents of Arabic language in the Qur'ān which is vacant from real Arabic language e.g., Fatīr ,رطاف Swāmī ,ىماوس Drāsh ةسارد etc.
3. The words which are usually Arabic but they have used as terminologies in the Qur'ān and their real meaning affected other languages e.g., Noor رون, Rūh حور, Rūh-ul-Qadūs سودقلا حور, Kalmah هملك etc.(10)

In the present age, the researchers have written on this topic e.g., Dr. F. Abud-ul-Rahīm wrote two books on the topic of non-Arabic words, first book is "Al-Qū'l Fīmā Fi Al-Arabīa min al-Dakhīl" and second is "Sawʿa' As-Sabeel Al-Ma'rafa Al-Arabia Min Al-Dakeil", there are such words which have been included in the Qur'ān.

The famous orientalist Jeffery wrote the book "Foreign vocabulary of the Qur'ān" consisted of 275 non-Arabic foreign words. (11)

It is utmost necessary for every language to be alive that it has the quality of adopt and develop relation with other language. Arabic language which is called "Umm -Ul-Sanā' mother of languages, is the only language among Sami languages which is not only saved but a large language which has the immense absorbance. So it has a large amount of vocabulary and proverb that according to Imam Shafʿi (RH) no one can learn comprehend and understand all of him or her except the Prophet (PBUH).(12) There was a priceless treasure of grammar and vocabulary in the ancient Arabic languages which was due to the power of observation of rustic people (Badoon), the abundance of poetry i.e., the treasures of vocabulary was the wealth of the language. If we analyses the fact of adopting power of language, the thing is exposed from the books of grammar and language that it had a large number of foreign words of other languages.

In Arabic language, same and opposite words and variant pronunciation of the single word provide the evidence of the vastness of Arabic language. As Islam spread as a religion, Arabic language began to get prominence as the language of the Qur'ān. It became popular in the world and this language affected the other language affected the other languages even English language has various Arabic vocabulary.(14) This language is on a great status according to literature, Allah liked this language for His favorite religion in order to talk with His created people.(15) The scholar of Arabic language has described some symbols to recognize the non-Arabic words.

1. The words, which the scholars of Arabic language have, describe as foreign or non-Arabic words.
2. The words which are vacant literally according to Arabic grammar e.g., Ibrāsīm ميسربا and it is non-Arabic.
3. The words, which start with ''ن and 'ار' e.g., Narjīs سجرن and it is non-Arabic.
4. The words, which end with 'ز' after 'د' w e.g., Mehndaz 'دنهم' and it is also non-Arabic.
5. The words in which 'ص' and 'ميج' are collected e.g., Al-Sūljān ناجلوصلا and Al-Jass 'صجلا' etc.
6. The words in which 'ج' and 'فاق' are collected e.g., "قيجنم"
7. The words in which Kūms سمخ, Rūbāi ىعابر, Haroof Al-Zalaqat ةقلاذلافورح have been derived and it is necessary for these words to have Arabic symbols like Ba ءاب Fa ءاف Laam ملا , Mīm ميم and Nūn نون.(16)

The scholars have described the words as non-Arabic or foreign words follow as:

1.1 Luqmān (لقمانؑ)

There are two views about word Luqmān i.e.

1. It is a non-Arabic word,
2. It is an Arabic word.

The first opinion seems to be right because the origin of the word in the Arabic language.(17)

1.2 Īsā (عیسیؑ)

It is said that Īsā is a non-Arabic word because it is a *non-MunsarĪf* (غیرمنصرف). According to other view, it is derived from verb or doing words e.g., Muazī معزی. The other view is that it cannot be famine e.g., Zikrī ذکری and its origin is common noun. Another view is that it is derived from 'Fāī'l' and its copy is called origin due to 'Alif' whereas other scholars of grammar have rejected it because "عایا" and "واو" are not original. Another view is that Īsā is originated from **"العیس"** and it cannot be mixed and nor separated that's why, the non-Arabic word neither be derived nor separated. The opinion of Zamakhshrī Īsā has been derived from the Syric word 'Yashʿu' یشوع and the derivation of **"یسع"** is called non-Arabic because it is associated with یشوع بن نون موسیYushʿu bin Nūn Mūsa.(18)

1.3 Nūh (AS) (نوحؑ)

The seven derivations are told about the word Nūh and it is also called non-Arabic. (19)

1.4 Lūt (AS) (لوطؑ)

There are two opinions about this name i.e.

1. It is a non-Arabic name,
2. It is an Arabic name and it is originated from the saying:

(20) **اذا ض وحلا تلطلا ملتبسه ن يطلاب**

1.5 Uzaīr (عزیرؑ)

There is difference of opinion among scholars about the word Uzaīr. The one view is, it is originated from the word 'Uzaīr' and there is no doubt about it that it was the name of Ibrahīm's father Tārīh. Some have written with "ح" and some have written with "خ". The Qur'ān has evidence of the fact that the name of Ibrahīm's father is Uzaīr. Scholars have the view that Uzaīr is and Tārīh is name. Imam Bukharī has described in his book 'Al-Tarīkh Ul-Kabīr' that is Turah Uzaīr is Tārīh and Allah has called him Urr. In Persian Uzaīr means the old man, and it is no doubtful that there are some Persian words in the Qur'ān. (21)

1.6 Hārūn (AS) (هارونؑ)

It is a non-Arabic word.(23)

1.7 Mariyam (مریمؑ)

Mariyam is a non-Arabic name and in Hebrew, it means maid and according to one view, Mariyam means a woman who should hesitates to mingle with men.(24)

1.8 Jībrīal (AS) (جبرئیلؑ)

It is the name of angel, and it is a non-Arabic word because it is not Munsaraf منصرف. It is said about it that it has been derived from "جبروت اللہ". According to one view, it is a mixture and it is made with اضافت. Jibber جبر means creation or created personality and ایل means Allah and it resembles with Abdullah in meaning. Some Scholars have opposite views. (25)

1.9 Turāt and Bible (توراتاوربائبل)

The view of Zamarkhshrī Turah and Bible are non-Arabic words, he prefers to discuss the word Bible or Injīl whereas, Tabrī says that it is problem of all language and it derives punctuation from Persian, Arabic and Barber language.(26)

1.10 Mysterious Words (حروفمقطعات)

It has been clearly and evidently proved that these Mysterious words are non-Arabic. The Arabic have used them for warning regarding them non-Arabic, and Al-Farā' has declared it true (27) e.g., ملا, is mubtadʿa and كلذ is its warning and it is a common noun.(28)

1.11 Hītā تيه

The opinion Al-Fata', جلتيه is a Hebrew word. Another view is, it is a Syric word, it is also said that it is a Qatbī word.(29)

1.12 Zulam ظلم

It is a non-Arabic word because it cannot be judge according to phonetics.(30)

1.13 Sakīna سكينة

It is a non-Arabic word and it has been derived from the word 'شكينا' 'Shakīna' of Hebrew.(31)

1.14 Istabrāq استبراق

It is a non-Arabic world.(32)

1.15 Jews يهود

The word دوہيJew is described as non-Arabic word with دوہيلاذ.(33)

1.16 Zanjīl زنجيل

It is said that drink was called Zanjīl as the verse is: انيعليجنزو
The word Zanjīl has been used in the Qur'ān.

زمن اكاجانيعلايجنز اه (34)

So, it is rightful to say that Zanjīl is one of the drinks of heaven.(35)

1.17 Fatīr فاطر

Fātīr means beginning and initiative, Allah created all the creation and Fitrat means to start and to create,(36) as Allah says:

ضرلااو تومسلا رطاف ﷲا دمحلا (37)

1.18 Firdūs فردوس

Firdoos means garden. Ibn-e-Saeed says that Firdūs is a valley in which there is abundance of flowers and Firdūs means the heavenly garden as Allah says:

نودلخ اهيف مه سودرفلا نوثري نيذلا (39)

1.19 Silk سلك

كولسلا ,كلس, كلس the origin is كلس, which means way or path. As Allah says:

نيمرجملا بولق ىف هانكلس كلذك (40)

Silk is also called a type of cloth, it means path and method and ىكلس means a permanent satire. (41)

1.20 Kalīm كلم

It means such authentic and arranged message, which deeply affected the listeners. This word is also non-Arabic. (42)

It is said that there are some non-Arabic words in the Qur'ān and their origin is also non-Arabic and about it there are different views of scholars. It is also said that there is no non-Arabic words in the

Qur'ān. The other scholars say that if these words are used in other non-Arabic words, they have no base in Arabic language. When the Arabic used these words, the origin or base of these words was told Arabic. Anyhow, this saying is repeatedly confirmed that there are no non-Arabic words in the Qur'ān.

Imam Shafʿi, Ibn e Jūrīr, Abu Obadiah, Qāzī Abu Baker and Ibn-e-Farās do not believe that there are non-Arabic words in the Qur'ān. As Allah says: (43) **ایبرع انآرق**

(44) **ىبرعو ىميجعأ ہتايآ تلصف لاول اولاقل ايمجعأ انآرق هانلعج ولو**

That's why, Imam Shafʿi and Imam Abu Obadiah have strictly opposed the people who believe that Qur'ān has non-Arabic words, and their argument is that Arabic language is the base of all languages.(45) The view of Farās, if Qur'ān and another language, why would the Arab be helpless to create poetry like the Qur'ān.(46) Ibn e Jurīr refers from Hazrat Ibn e Abbās (RA) that there were Persia, Barber, Nabtī and other languages' vocabulary in the Qur'ān because Arabic language was the origin of all languages that Persian, African and Nabtī spoke in the same way.(47) On the other hand, another view is that the Arab had adapted other languages into Arabic languages, gradually they became the part of the Arabic language and people began to use them frequently. So, they had become the essential part of the Arabic language, they had been included in the Qur'ān. (48)

Anyhow, it is irrefutable reality that the grammar or language in the Qur'ān is the Qurīshī. There are a lot of books in which its reasons and causes have been discussed which are briefly described.

1. The language of Quraīsh was on the high esteemed position literally because it came into being in the result of relation of different tribes. All tribes of Arab gathered on different cultural gatherings, went for trading journey and most of all, all tribes gathered in Mecca during the performance of Hajj and Umrah. The Quraīsh included best vocabulary and proverbs, which must be civilized in humor and understandable in speaking,(49) in the result, the Quraīshī language had become the best standard language of literature of Arab 150 or 100 years before the migration of Medina.(50)
2. Secondly, the Quraīsh were at far distance from non-Arabic ways, so their language remained pure. (51)
3. Thirdly, the big reason of the superiority of Quraīsh was that they were accepted as the chief of Arab due to the supervision of Baīt-u Allah and they enjoyed a prominent and respected position among all the tribes of Arab. So, the language of Quraīsh is prominent in the Qur'ān than other accents and no historical evidence points out that anybody object about it.(52)

Allah presented the mixture of different accents of Arab in the Qur'ān at that time in the shape of total guidance, when the Qur'ān was the embodiment of most authentic, undeterminable, a code of life and book of all.(53) So, it was familiar for all or them. Its literary style was so simple on one side that even a common could easily understand it and on the other side, it was so authentic and proficient that poets and authors were impressed and all of them exposed their helplessness to create even a verse of all Qur'ān. The Qur'ān has the status of the earliest origin of Arabic language due to the Qur'ān, Arabic language due to the Qur'ān, Arabic language reached its peak of popularity. It is the miracle of that book is that it is the book of proper and complete guidance along with a miracle and precious literary monument. (54)

2.1 Schematic form and multiple accounts of the Holy Qur'ān:

A.T. Welch has also described in this portion different descriptive styles of the Holy Qur'ān. According to her point of view, the confirmed āyā's repetition and formulas have been described in the descriptive style of the Qur'ān. Different stories have been described in a group after collecting them together. A beautiful example of planning has been described in the Sūrah Al-Shūra, in which five āyā were repeatedly introduced as the story of five type of punishment and the preference has been prominent in the further repeated Verses.

The first story in about Hazrat Nūh (AS). His (AS) nation asked Him (AS), "Can you present mercy on the behalf of God?" He (AS) said! "I have been sent toward you from |Allah, you must show your relation with Him, must obey me (AS), I never demands any reward from you for this task and |Allah has my reward of both worlds. (55)

The planning according to the names of nations (tribes of) and the other planning of the names of other Prophets (Hūd (AS), Sāleh (AS) and Lūt (AS) (56) have been introduced in the Sūrah AL-Irā'f.

In this way, one third part of the story of Hazrat Nūh (AS) among the stories of punishment has been repeated with the story of Hazrat Hūd (AS) and then the story of Hazrat Shūaib (AS) and Hazrat Sāleh (AS) have been repeatedly described in other extract of punishment. The planning of other groups has been in two competitive parts and the Sūrah repetition, involvement, comprehension of nature and knowledge of historical paragraphs is included in this competitive material.

The views of the stories of punishment describe the other picture of the Qur'ān. To present difficult material in a story is different due to not only lengthwise but also according to information but it has connection with other stories according to aim and motives.

The extracts of punishment have been occurred in different stories with different references. (57) The lengthy extracts have come in different sixteen Sūrah e.g., the story of people of Nūh (AS), Hūd (AS), Sāleh (AS) and other different events (58) and Sūrah Al Shūra, (59). Other events of heaven have been described in Sūrah Al-I'rāf (60) Sūrah Hūd (61) Sūrah Al-Hajar (62), Al Sūrah -Namal (63) and Sūrah As-Sifāt (64). The story of Hazrat Ibrāhīm (AS) has been in Sūrah Al-ʿAnkabūt and it has also the story of Hajar. According to Bell and Watt, there can be detected the evaluation in the stories like this (65). The Sajjīda of the angel before Hazrat Adam and the role of Shītān (ابلیس) have been completely exposed. The same event has been repeated in the AL Sūrah -Hajar, Sūrah Al-Namal, Sūrah Al-Kahaf and Sūrah Suad and the advent of Hazrat Adam (AS) on the earth has been described in Sūrah Al-Baqarah, Sūrah Al-I'rāf and Sūrah Taha (66). The two types of story have been described simultaneously in the Qur'ānic extracts. (67) The dialogue between Allah and His angels before the birth of Hazrat Adam (AS) became prominent as the third story. The serious materials of the story of Hazrat Adam (AS) and Hazrat Isa (AS) have been combined in the āyā 2-34 and 38-54 of Sūrah Mariyam. The event of Hazrat Nūh (AS), Hūd (AS), Saleh (AS), Ibrahīm (AS), Lūt (AS), Shoaib (AS) and Mūsa (AS) as the historical group of the Qur'ān in the Sūrah Hūd. There is a mild reflection of history in the book. We have combined the law for the Muslim with these allegory fables, which has spread on the canveous of the history (68).

This thing is exposed while studying the different descriptive styles of Qur'ānic āyā and their various reasons in the article of A.T.Welch that the Qur'ānic Verse have the one and same motive and rule, reasons and the same punishments because every prophet has the same aim i.e., to convey the message of Allah, to enhance His laws and orders and to warn for bad action or hell and to give good news for heaven. That's why, when we read about all these prophets and their conditions or the event of creation, this thing is exposed that the aim of these prophets revolves around the belief of oneness of Allah. That's why; the teachings of all prophets have oneness and unanimous color. The aim of describing the conditions of other prophets in the Qur'ān or describing reward or punishment is that all human beings are the children of Hazrat Ādam (AS) and the system of punishment and reward along with the message of Allah depends upon the good or bad actions or deeds. The second thing is that the events of previous Umma which the Holy Qur'ān has itself given explanation, Hazrat Muhammad (PBUH) was familiar with them is an unacceptable thing. In fact, the Qur'ān has itself given him (PBUH) the knowledge of those things e.g., in Sūrah Hūd, describing the event of Hazrat Nūh (AS) the Qur'ān says that (69) "It is said in the end of Sūrah Yusuf' (70) Montgomery Watt and his followers accept the fact that Hazrat Muhammad (PBUH) never told a lie and no one can object the honesty and good behavior of Hazrat Muhammad (PBUH) (71).

So, according to them, there is no possibility of lie or falsehood in any āyā of the Qur'ān. Now the question is that if 'Wahī' revelation was not an exterior source of knowledge, how Hazrat Muhammad (PBUH) had gained the knowledge of the events of previous Prophets (AS), which he never knew before.

It is a complex miracle of the Qur'ān is that its āyā have mutual connection and relation and discipline and arrangement. There are two groups of scholars about the discipline of the Qur'ān. Some people think that the Qur'ān has been revealed during 23 years gradually in a little quantity, that's why, there is no need to find out any connection and relation in the Qur'ān, its every āyā has a separate topic. On the contrary, the other group thinks that the Qur'ān, its every āyā has a separate topic. On the contrary, the other groupthinks that the Qur'ān is a complete book and it is logically connected from the beginning till the end and it is necessary to study the Qur'ān according to this point of view. This group gives the argument for its view that only a default book cannot have logical connection in itself and the message of Allah is vacant from this fault. On the other hand, the first group says that as there is no logical connection between natural sceneries rather their beauty lies in their shattered and scattered form as the zig zag river lies somewhere like snake, high peak mountains an dark purple vales steep into land lay in the bed of earth, in the same way, the beauty of the Qur'ān lies in its permanent status. Every stanza of the poem ahs its own separate topic and no one regards it a fault. In this way, no doubt the irregular arrangement of the Qur'ān is not a fault. But it is fact that there is a delicate connection between the āyā of the Qur'ān and no one can deny it if there is no arrangement in the Qur'ān. There was no need to make difference between 'Tarteeb-e-Nazūl and Tarteeb-e-Kitāb. The Qur'ān must have been written as it was revealed. In the writing (Kitabat) of the Qur'ān, Hazrat Muhammad (PBUH) established a specific arrangement, this thing is the biggest argument of this thing that there is logical connection between the Qur'ānic āyā, anyhow this connection is a little bit complex and it needs complete and deep meditation to find it out. (72) Apparently, this connection is so much complex and hidden because the permanent status of every verse is sustained, and the meaning of its word must come to an end so that **ظفللا موعب ةربعلا** can be easily followed. Besides this, the style of the Arab's speech and fable was the same i.e., they had separate status instead of mutually connected. So this method was actually according to that period. In this way, if we go through every Verse, would seem to have permanent status but when we will meditate upon them it would be known that the whole Qur'ān is spontaneous and connected.

3.1The uses of Rhymes and Refrains in Holy Qur'ān:

(يفقو قفوا وقفوا) قفا اثره means to follow has been derived from **ىفاق**in which **ےئات** has been increased. According to poetic terminology, versification is the name of assonance of some letters and movements which is used in every verse of lyrics and epic's first stanza and second stanza has connotation **(غيرمردف)** in the end and before the rime **فدرم** or denotation but in the other verses of lyric and Qasìda repetition occurs in the end of connotation or in the beginning of denotation. Monger verse is the last part of everything (73) **هيفاق لک ئشد هرخآ**.

According to poets, the last part of verses is assonance

(74) **قفاوت يه أرعشلا دنع هيفقتلا دشاب بجاو هداعا هک تيبن ا تسا ريخا همک هيفاق ريخلاا فرطا ملاكلا**

Versification is the last part of every verse of poetry and it must be rhymed (75)

The two aspects of verse are important i.e., Meter and Rhyme or Rime. Both the rhythmical meter and euphony of rime affect the human esthetic sense. Meter deals with metathesis of verse and rime deals with assonance or monger verse.

In Persian poetry, the Persian people followed the Arabic laws and rules, but some difference remained due to the characteristics of language. This art came to Urdu through Persian language. The Scholars of Urdu language researched the Arabic and non-Arabic language of every period and followed literally the process of cancellation and enhancement but the language created difference.

It is a prominent aspect of the Qur'ãn, which is naturally related with it i.e., there is combination of prose and versification in performing of religious worship.

No effort had been made to create versification in the Qurā'n like Arabic poetry. Some short and long sürahs are consisted of versification very clearly. [(76)]
They have euphony briefly e.g., sürah "Kuthar" ends with ر, sürah "Ikhlãs" ends with د, sürah "Al-Fìl" ends with ل and the 55th verse of sürah Al-Qam'ar ends with رand these letters are the symbol of euphony but there is some kind of versification in many sürahs, which big example is their end according to grammar and the use of words is mostly in the form of ان but sometimes the ends occurs in the form of male single. [(77)] Sürah Al-Kãfirõn, Sürah Muhammad, Sürah Sham's and Sürah Al-Zilzal are its examples. There is some versification in many verses Sürah of Al-Baqãrãh, Al-e- Imran, Ibrãhim, Al-Ahzãb and Sürah Al-Momïnoon; the difference between them is of terminologies of verb, object, metathesis and details. All the styles of the Qur'ān can be called the decorated fable. There is small Sajà in small of Sürah the Qur'ān. [(78)] There are many prose monger verse in many *Sürah*. In this way, many used ideological metaphor and imagery had been repeated in the Qur'ānic Translation:

For example "What you are doing Allah is aware about it".

This type of assonance is prominent in many verses of the *Sürah*. The 15, 19, 24, 28, 34, 40, 47 and 49th verses of Sürah Al-Mursïilãt have a little relation with monger and prominent or specialized verse and it is difficult to say that the latter style has been presented as introduction. [(79)] Different styles occurred in the Qur'ān but no one was endowed preference. The style of the Qur'ān is evident as the possibilities of versification and preference. [(80)]

The miracle of the Qur'ān is evidently its style, and everyone can observe it. There are miracle characteristics of its style:

1. The Qur'ān is consisted of such prose, which has free verse but also has such euphony and musical devices, which has rime and sweetness more than poetry. [(81)]

The fact is that the esthetic sense of human being feels the rhythm and sweetness of poetry, which he cannot feel in the prose. If we observe the reason of it, we come top know that the secret lies in the arrangement of words which creates a special assonance. In the ancient poetry of Arabic, Persian and Urdu, the deliciousness of assonance is created due to the specific meter of verse. When one hears the verse of specific foot (meter) again and again, the esthetic sense of man becomes delighted and the versification of monger verse enhances its delightedness. If verse has metathesis, terse and versification equally (like poetry of great poets), the sweetness and delightfulness of verse increases. [(82)]

But the rules of meter and versification of every area or nation are not the same. People of every language make different laws or rules according to their moods and esthetic sense e.g., the Arab have limited their poetry in the walls of metre and versification, which Khalil Bin Ahmed has created. In the Persian language, the circle of metre and foot had been enhanced and different kinds of metre had been adopted but very strict conditions had been adapted to versification, and metonymy. Therefore, 'Qabür' and 'Qabēr' are considered to have versification and if a line has'Qabür' and 'Qabēr' comes in the next line, it is not considered a flaw, whereas it is not possible in Persian. If the half part of sentence comes in first line and second part in the second line, it is not considered a flaw, which it is a big flaws in Persian rather it, is not considered a poetic verse. There are so many terminologies in Arabic poetry that sometimes the real metre becomes something else whereas it is not possible in Persian.

There is no concept of 'Radïf' in Arabic poetry whereas the Persian poem seems colorless without 'Radïf'. Moreover, there was no concept of سدسم, ىعابر, ىونثم, دازتسم, سمخم هعطق line, and دنبstanza (like Persian poetry) in Arabic poetry. Whereas the Persian poetry has been rich with these poetic devices and due to this, the devices of تاحشوم and اجزال had been used in Spain.

There is coordination in meters of poetry in Arabic and Persian poetry in spite of these differences but in ancient Hindi poetry, there are the numbers of letters instead of meters of verse. If the letters of both words are equal, they are considered to have assonance or a vesicle, whether the metonymy and movements are different, rather in Hindi sonnets, there is big difference between metre and foot of

versification, law of monger verse rather the number of letters. In spite of this fact, they are read and sung very amusingly and they have considerably influenced. The mood of English poetry has much liberty than others i.e., sometimes there is great difference of metre and foot and the length and breadth of stanzas and most versification is ordinary rather the onomatopoeia is emphasized in the stanza and this euphony becomes the reason of special joy and spell for the lovers of literature.

This fact is clear that the traditional rules of versification and metre in the spell and sweetness of poetry do not have universal status. That's why, these rules change with the change of area and languages but only thing is common among them i.e. balanced assonance, it means denotation and onomatopoeia which directly impress the esthetic sense of man but man is helpless to differentiate this common characteristic from the famous designs of metre and versification. In this way, if he wants to create joy and spell in poetry, he has to follow the rules of his environment. It is the miracle of the Qur'ān, it did not follow any kind of rules and regulation of any part of the world rather it adopted the common characteristic of assonance which is the real aim of all these rules. That's why; Qur'ān has versification and sweetness more than poetry in spite of prose. Not only the Arab rather the people of all the world feel extra-ordinary impression and joy.

It is known that how the pagans of Mecca had declared the Qur'ān poetry of the poet. It is evident that the famous definition of verse cannot be applied on the Qur'ān and the pagan of Mecca had the sense to differentiate between prose and poetry in spite of their ignorance. They were aware of the fact that metre and versification were essential for the poetry which the Qurā'n vacant. They declared the Qur'ān poetry because they felt spell and joy in it more than any verse and they considered that this Qur'ān has a lot of esthetic joy and spell of poetic mood and intuition without the versification and metre which were not present in the poetry of metre and versification.

Human mental capability is helpless to tell how the Qur'ān has used or designed new rules for creating metonymy and metathesis because the traditional language and terminologies cannot explain that condition properly and thoroughly, which flow in the currents of the style of the Qur'ān. Anyhow, the person who has even some part of literary sense and esthetic sense, he can feel these characteristics during the recitation of the Qur'ān. [83]

2. The literary scholars have described three types of the literary style:

   a. Speech (oral)
   b. Literary
   c. Educational

All these three types have specific circles. Everyone has its own specific characteristics and chances. It is impossible to collect all these types in a message when someone speaks, his style is different, when someone writes or creates literary prose, his style is totally different, when someone creates literally research or educational paper, his style is different but it is the equality of the Qur'ān, it has all three literary styles as it has the power of speech, the delicacy of literature and soberness of knowledge.

3. The addressee of the Qur'ān are rustic people, learned people, scholars of high caliber and experts of arts and culture but its style impress all these classes. The simple and ignorant people get simple realities from the Qur'ān and they consider that the Qur'ān has been revealed only for them. On the other hand, the scholars and the researchers study it thoroughly, they get educational points or research points which seems that it is the book of knowledge and art and their complication that ordinary mean cannot understand them. [84]

According to the mental caliber of an ordinary man, the Qur'ān is consisted of simple arguments and the evidences of observation. Oneness of God, Prophethood, Day of Judgment, Life after Death and Existence of Allah are such complicated philosophical points, which the Qur'ãn has proved with

arguments. The Qurā'n has described such facts and realities with the reference of natural objects which a man of ordinary mental caliber but these simple realities become complicated when we meditate upon them. It has solved the complicated and difficult problems of science and philosophy within a few things for which the great philosophers remained helpless.

4. If a thing or point is repeated again and again, the listener becomes dejected whether the speaker is of high caliber and the message loses its impression. On the other hand, in the Qur'ān, an even or a fable has been repeated again and again but people feel new spell, new delight and new impression at every turn.
5. The grandeur of message and its delicacy and sweetness are two different characteristics. For both characteristics, different styles should be adopted. It is impossible for human beings to gather both characteristics in one message but it is the miracle of the Qur'ān that both these characteristics have been gathered in the Qur'ān.
6. The Qur'ān has made some topics high esteemed which a human mind cannot create e.g., the law of inheritance, it is a boring and complicated topic in which no poet or writer can create delicacy and delightfulness but you should recite the from sūrah Al-Nisã, where stated مکدلاوا یف الله مکیصوی then you will consciously say that it is an extraordinary message.
7. Every writer and poet has his own specific field of authenticity and perfectness. In Arabic language, Umrãu Al-Qais is the master of lyrics poetry, Nãbigha is the master of the description of fear and horrible, A'ashã is the master of beauty and qualities and Zaheer is the master of hope and tendency. Every language has the same matter. Different kinds of topics have been described in which Qur'ān cannot be captured by human being. The Qur'ān has made every topic whether it is temptation or arrangement, promise or warning, advice or speech, example or allegory, belief or order etc., extremely authentic. (85)
8. Brief and explanatory is the style of the Qur'ān. The Qur'ān has been revealed till the end of the universe, that's why it has captured big topics into small sentences; the advice can be gained from it in every period. During these 14 hundred years, great evolution and revolution took place but the topics of the Qur'ān remained alive and rich and it will be. It is not the book of history but it is the origin of politics and law but it has given lifetime guaranteed rules. It is not the book of philosophy and science, it is not the book of economic and sociology but it has given such direction on both topics, which will be remained till the end of the universe.

The Qur'ān has the characteristics of description and explanation due to the liberty of metre and versification but it has the internal musical devices of poetry and it has metre of differentiations, which make the verse free from metres and versification. In this way, the Qur'ān has the characteristics of both poetry and prose. (86)

Conclusion

In this article the critical analysis of the foreign vocabulary of the Al-Qur'ān, Schematic and Multiple accounts of the Holy Qur'ān and the uses of Versification have been presented. Different opinions of orientalists and interpreters have been quoted. I have specially tried to analysis the opinion of A.T. Welch about Qur'anic style, which she described in her published article in Encyclopedia of Islam.

- It is proved in this article that the evaluation and taking words from each other are peculiarities of all living languages.
- Schematic form and multiple accounts of the Holy Qur'ān have been described.
- Rhyme, likeness of the terminal sounds of words, frequently used in versification either at the end of a line of verse or with in the line. Rhyme only occasionally in classical Greek and Latin poetry; there are three types of true rhymes: masculine rhymes, feminine rhymes and triple rhymes. A pair of rhyming lines is called a couplet; three lines that rhyme are called a triplet and

there are some other discussions about versification as well. The uses of all types of rhyme words in Holy Qur'ān and the opinion of Western Scholars have been critically analyzed.

- If we apply all these rules of poetry on Qur'ān than we can understand that the Qur'ān is a miracle of Allah bout its grandeur message and delicacy and sweetness of tones. It has versification and preference as well.
- The Qur'ān is such a poetic monument, which does not follow any poetic rule but gives the delight of the greatest poetry. In short it has been proved through this article that the Qur'ān is a prose in poetic style. It is an allegory in the form of advises which is full of versification and monger verse devoid of any set norms and rules of poetry.

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